

THE PROTESTATION OF JOHN WHITE DOCTOR IN DIVINITIE,

which he caused to be written the day before his death, to the end the Papists might vnderstand he departed out of this world, of the same opinion and iudgement he maintained both by preaching and writing whilst he liued.

IN THE NAME OF GOD AMEN. I John White Doctor in Diuinitie, weake of body, but of perfect remembrance, being fully perswaded of Gods loue and mercy to me, do briefly make this my last Will and Testament in manner following: First I bequeath my soule into the hands of Almighty God, who infused it when I was borne, and all the daies of my life hath enriched it with such graces and habits, as haue enabled me vnto the seruices whereto he hath called me, of what nature soeuer they haue bene: And my body to be interred at the pleasure of my deare and louing brother Maister Edward White, where and in what manner he shall thinke good.

And touching Religion, and the state and disposition of my conscience therein, I professe that I depart in peace, beleeuing with a Christian faith all things contained in the Apostles Creede, and other Creeds receiued in the Church of England: To whose iudgement I perfectly adhere, in the articles of the Deitie, Trinitie, Creation, the fall and Reparation of mankind; Redemption by Christ alone, Iustification, Faith, and necessity of good works, &c. touching the nature and institution of the Church, authoritie of the Scriptures, vse and number of Sacraments, and doctrine concerning death, and the resurrection of the dead, and the state of the world to come: And all that which our Church doth vniformly teach against the Church of Rome.

And whereas I haue these twenty yeares past, by preaching and writing, published in two bookes, ingaged my selfe against Papistry, I professe I haue done nothing therein against my conscience, but desire all men to assure themselues, that if any error haue escaped me, it hath passed me through ouersight; for I alwaies bended my selfe to that worke of writing with much humility to God, and such diligence as I was able to vse; and hauing the bookes alwaies by me, I writ nothing but what I found in antiquity, and in the writings publickly receiued in the Church of Rome it selfe. And I do constantly auouch, that what I haue written is the truth, and haue bene the more confirmed therein by the vnconscionable dealing of my aduersaries against me, when no learned man amongst them hath encountered me, but onely such as vse base courses of railing and scurrilitie, vnbecfitting Christian Religion. The which my writings I commend to my children, praying God they may liue and die therein, without opening their eares vnto seducers: and to all my people to whom I haue preached; and generally to all people that haue bene acquainted therewith. And this my Protestation I was desirous to insert in my will, wishing it were also printed in my bookes; nothing doubting but Romish Priests and their followers, when they shall heare of my death (according to a common practise of theirs) will be readie enough to diuulge some tales or other touching my vncertainty in Religion.

And hauing finished his Will and Testament, seeing himselfe almost spent, he vsed these words following:

I am scarce able to say any more, greater occasion calles me off, my owne weakenesse and more necessary meditation with God, breakes me off, and haue taken me by the hand; with whom I hope to be shortly, hauing a stedfast perswasion, that through faith in Christ, I shall see him, and enioy him, and liue with him for euer. Which he grant of his abundant mercy, who will haue mercy on whom he will haue mercie; and will shew compassion on whom he will shew compassion. Amen.

A POSTSCRIPT OF A LETTER WHICH DOCTOR WHITE WRIT

to a friend of his, who hauing found comfort thereby, is desirous it should be printed for the comfort and good of others also.

LET him that will liue reposedly, and die chearfully, heare, pray, meditate, do.

First heare Gods word in the Scriptures, and in the pulpit; in the Scriptures daily, and in the pulpit make choise of a fit teacher, and sticke to him; for the practise of Gods word giues knowledge, workes holinesse, breakes downe naturall corruption, and fills with strength and comfort against all assaults.

Secondly, prayer hath three rules: daily, without intermission: free, that the mind be vnladen. Go to prayer as you go into the water to swim, go not hote in, but take a time, and first coole your selfe, feeling that the words touch your soule. The day I neglect either Gods word or prayer is vn-happie. That God being so neare, and within me, I should neither speake to him, nor he to me, that were too much betweene a man and his wife.

Thirdly, meditation is the most soueraigne cure of the soule that is. My course is this: I misse no day but I retire my selfe (if I be at home) to my studie, or the field, and there first I pray to God to giue me a recollected mind; secondly, I enter into consideration of my sinfull state, and examine my selfe, I call for helpe to God; thirdly, I take notice of my passion, disposition and inclination, and so I come to the knowledge of my selfe. Fourthly, I arme my selfe by vowes, resolutions, and prayer, to conquer my selfe as a Citie. Fifthly, I call to mind if any thing hath passed betweene my neighbour (any other) and me: if I remember any vnkindnesse offered, or receiued, I walsh it out, I cleare the score, I suffer no mans infirmities to possesse me with conceit. Sixthly, I enquire after the day of my death in this sort; first I set it before my eyes; next I examine whether I be fit, prepared, readie, willing to die: thirdly my cowardly soule I encourage, and teach it to looke death in the face: Lastly I end this point with flying to my Sauour for helpe, till I become more then a conqueror. I wil with great and tender passion, in this point powre out my selfe and weakenesse to him. Seuenthly I thinke also (in the next place) of my worldly state; and if it prosper, I giue thanks, and lay humility and compassion in my mind: if it be poore, I pray for supply, and bethinke me of some honest and lawfull meanes: (here I remember wife, children, seruants, and purpose to bring them towards God.)

Fourthly, doing is the life of all; for it is nothing to be religious in ceremonies. Here are foure principall points. First, beware of doing against your conscience. Secondly, omit no occasion, place, or time, or person, if you can do good. Thirdly, follow the good of your owne calling: too many meddle with the good that belongeth to others to do, as Vzzah. Fourthly, the best good in the world, is compassion, and almes, and comforting in distresse, as sicknesse, &c.

Life is short, the dayes are euill, our company is small, the account is certaine, the comfort vnutterable.



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